THE LIFE AND DEATH OF DORCAS.

WHEREIN, HEE THAT PLEASETH TO *reade, may finde both good* direction for the or- *dering of his* Course: AND A NECESSARY *Warning to be prepared* for his End.

By SAMVEL HIERON.

Psal. 92. ver. 12. *The righteous shall flourish like a Palme-tree, and shall grow like a Cedar in* Lebanon.

LONDON,
Printed by MELCH. BRADWOOD for SAMVEL MACHAM, and are to be sould at his shop in *Pauls* Church-yard at the signe of the Bull-head.
1613.

THE LIFE AND DEATH OF DOCTOR DOUGLAS.

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1675.

TO MY MVCH *Honoured Lady, the Lady* MARGARET HELE *of Wenburie in* Deuon.

MAdame, many things, which I haue obſerued in you, doe euen aſſure me, that this ſmall preſent ſhall finde ſome fauour with you: theſe two eſpecially; your reuerent eſtimation of the ordinance of God (the word preached) and your more particular reſpect vnto my miniſtery: Other things I could name, but that I doe abhorre the very ſmell and ſhadow of flattery. It hath pleaſed you ſome time, to craue of me the notes of ſome things which I haue (in your hearing) taught in publique: Being much deſired by many to commit to printing, that which God enabled mee very lately to deliuer, at the funerals of a worthy Gentle-woman of theſe parts, I thought to inſcribe it vnto your Ladyſhips name, as a pledge of my true deſire to further you (all I may) in your iourney towards Heauen. The matter is, of a woman, in the Scripture well reported of, both for her holy profeſſion, and for her gracious fruit, to

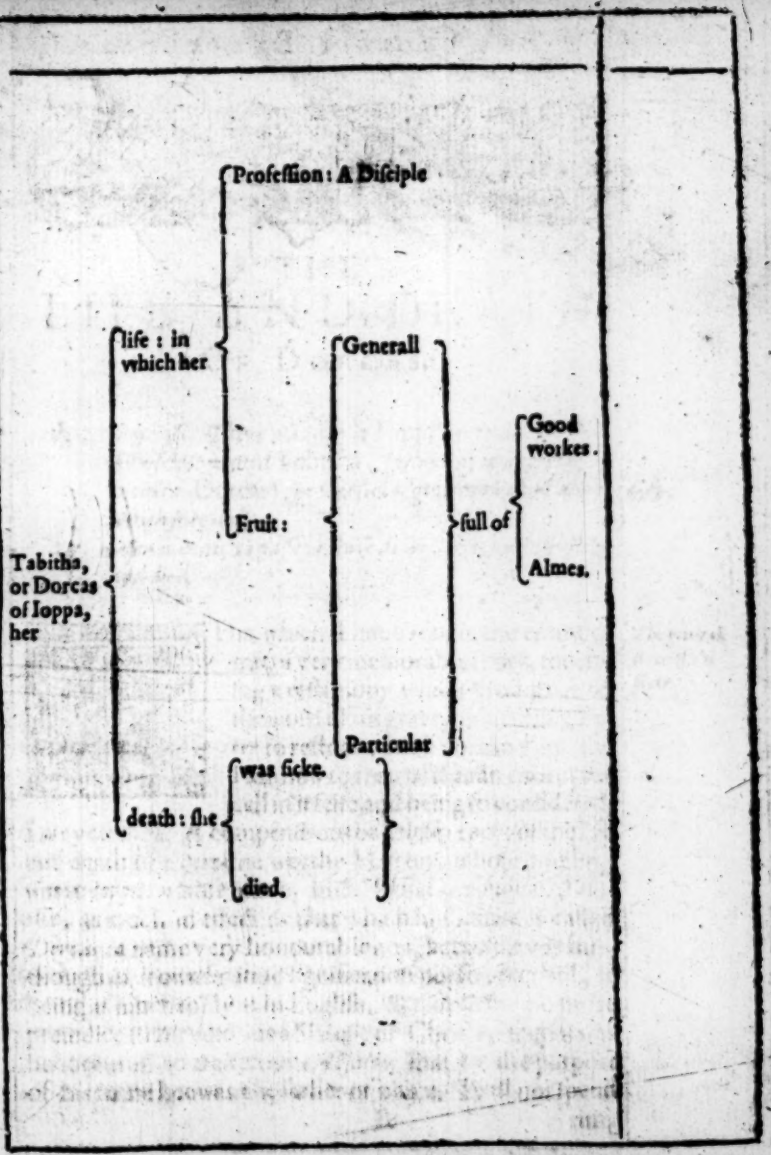
whom the more like your Lady-ship shall become, the better shall your assurance be of entring into rest: I commend the Sermon to your reading, the person wrested of to your Imitation, and your body and soule to the protection of the Almighty,

my selfe remaining.

Your Lady-ships ready

servitor in any Christian office

SAM. HIERON.


Profession: A Disciple
life: in which her
Generall
Good workes.
Fruit:
full of
Almes.
Tabitha, or Dorcas of Ioppa, her
Particular
was sicke.
death: she
died.

THE LIFE AND DEATH OF DORCAS.

ACTS 9. 36. *There was also at* Ioppa *a certaine woman, a Disciple named* Tabitha, *(which by interpretation is called* Dorcas) *she was full of good works and almes deeds which shee did.*

37. *And it came to passe in those daies, that shee was sicke and died.*

THis which I haue read is the entrance into a very memorable Story, touching a testimony which God gaue to the word of his grace, by enabling *Peter* to restore a dead woman vnto life. I am now to treat of it, as an entire parcell in it selfe, and being so considered, I may terme it, A compendious or briefe report of the life and death of a certaine worthy Matron, whose dwelling was in *Ioppa*, whose name, in the Syriacke tongue, *Tabitha*, as much in effect as that which in Greeke is called *Dorcas*: a name very honourable now, because it was hirs, though in it owne native signification not so gracefull, it being as much to say as in English, *Roe*, or *Goat*: no more preiudice to hir who was a Sheepe of Christs, then it was beheouefull to traitorous *Absalom* that by the purport of his name hee was the father of peace. I will not spend

The generall state of the place.

time about theſe circumſtances of hir name and dwelling, though both might affoord vs good matter of inſtruction: the one, to ſhew how that (as God ſaid to *Moſes*) [a] the religious finde that fauour in the ſight of God, that he knoweth them by name, and that, although it bee their portion heere to haue their *names put out as euill* [b]: yet ſtill they are *written in Heauen* [c], *in the Booke of life of the Lambe* [d], out of which *they ſhall neuer bee razed* [e]: whereas the wicked though they thinke *to get them a name* [f], and lay plots *to keepe their name in remembrance* [g], and to that end doe *call their Lands by their names* [h]: yet their *name ſhall rot* [i], and ſhall *bee left by them as a curſe vnto Gods choſen* [k]: the other, of her dwelling might bee brought to minde vs, that the Lord *knoweth our dwelling* [l], and ſo, by conſequence is *accuſtomed to all our waies* [m]. If wee walke in obedience before him, no place can hinder our acceptance with him: his eie is as well to *Ioppa* as to *Ieruſalem*: and if wee *walke ſtubbornely againſt him* [n], no place can ſhroud vs from his hand. For, *Whether ſhall wee flee from his preſence* [o]? And, *The eie of the Lord in euery place ſhall behold the euill and the good* [p]. Thoſe things I could vrge from theſe circumſtances: but becauſe I am now like to a poore Traueller, that hath farre to goe and little to ſpend, much matter before me in my Text, but not much time before me to deliuer it in; I will therefore ſelect ſuch things as may ſort with the purpoſe of our meeting, which as it is to ſolemnize the Funerall of a deceaſed Matrone, ſo it ſhould bee to take occaſion thereby, ſo to *number our daies that wee apply our hearts to wiſedome* [q], and ſo to order our daies by *paſſing the time of our dwelling heere in feare* [r], that (he which is the rewarder of godlineſſe) God may *doe vs good in our latter end* [s]. I come therefore to thoſe two generall points, the *Life*, and *Death* of *Dorcas*, the one, verſ. 36. the other, verſ. 37. Touching her life, there are two things conſiderable: 1. Her profeſſion (a *Diſciple*)

[a] Ex. 33. 17.
[b] Luk. 6. 22.
[c] Luk. 10. 20.
[d] Reu. 3. 5.
[e] Deu. 13. 8.
[f] Gen. 11. 4.
[g] 2. Sam. 18. 18.
[h] Pſal. 49. 11.
[i] Pro. 10. 7.
[k] Iſa. 65. 15.
[l] Iſa. 37. 28. Reu. 2 13.
[m] Pſa. 139. 3.
[n] Leuit. 26 33.
[o] Pſal. 139. 7.
[p] Pro. 15. 3.
[q] Pſal 90. 12.
[r] 1. Pet. 1. 17.
[s] Deu 8 16.

The diuiſion of the place into 2. parts.

Diſciple): 2. The fruits of hir profeſſion *full of good workes &c.*): two things which ought to kiſſe each other in the life of a Chriſtian. A profeſſion without fruit, is groſſe hypocriſie? A kind of fruit (for ſo there may be) without a right profeſſion, is boote-leſſe formality: but both together, knowledge to guide obedience, and obedience to teſtifie the truth of the knowledge, that is Chriſtianity. In whom I can finde theſe two, of him I may ſay, *Behold indeed an Iſraelite in whom is no guile* [t]. This is the man of *pure heart, and innocent hands*, that ſhall *aſcend into the mountaine of the Lord* [u]. Let me ſpeake of both a part, I may diuide them in my diſcourſe, but in our courſe, neither you nor I, may ſunder them.

The things conſiderable in the firſt part.

[t] Ioh. 1. 47.

[u] Pſal. 24. 3.

1. Hir profeſſion, a *Diſciple*. Diſciple was the cuſtomary name by which thoſe that profeſſed the truth were called in the prime daies of the Goſpell. In the beginning it was a title more peculiar to thoſe that gaue their ordinarie attendance vpon our Sauiour: The twelue Apoſtles are called the *twelue Diſciples* [x]; but yet euen then, the name was enlarged, his ordinary hearers are called his *Diſciples* [y], and *Ioſeph* of Arimathea, is ſaid to haue beene a *Diſciple* [z]. After Chriſts aſcenſion, as the number of beleeuers was enlarged, ſo the name grew more common: as in this very Chapter, the true profeſſours whom *Saul* did perſecute, are called *the Diſciples of the Lord* [a], *Ananias* is tearmed a *Diſciple* [b], and thoſe which were afterward at *Antioch*, called *Chriſtians* (where that name was firſt taken vp) were before that time called *Diſciples* [c]. A *Diſciple* is as much to ſay in Engliſh as a learner, and the beleeuers were ſo ſtiled becauſe they were ſuch, as in a deſire of ſauing knowledge had their dependance vpon the ordinary meanes of inſtruction, (the preaching of the word.) So then, *Dorcas* a *Diſciple*, that is *Dorcas* a ſcholer in the ſchoole of Chriſt, a ſubmitter of hirſelfe to the ordinance of God for the ſauing of hir ſoule. She was none of thoſe *Learners* whom the Apoſtle blameth, which

The 1. thing in the 1. part.

[x] Mat. 10. 1.

[y] Ioh. 6. 66.

[z] Ioh. 19. 38.

[a] Ver. 1.

[b] Ver. 10.

[c] Act. 11. 26.

[d] 1. Tim. 5. 13

[e] Acts 16. 14.

[f] Rom. 15. 4.

The 1. Doctrine.

learne to goe about from house to house &c. [d] but such a *Learner* as *Lydia*, which *attended to those things which were spoken of Paul* [e]. Her being a *Learner*, is (as other Scripture) *written for our learning* [f]. And the Doctrine which it affordeth to vs, is this. *That, to be a learner of religion by the meanes ordained of God to teach religion, is a part of the very essence and being of a Christian.* These two words a *Disciple*, and a *Christian*, are as we are wont to say in Schooles, termes conuertible, as thus; *If a Disciple, surely a Christian: If a Christian, surely a Disciple: If no Disciple, no Christian: If no Christian, no Disciple.* I know there be also many counterfet Disciples, and so there be also many counterfet Christians, and many seeme to be Disciples, which yet are no Christians, and many also take vpon them to be Christians, which by no meanes will be Disciples: yet still doth that which I haue said remaine true, that, such as is a mans *Disciple-ship*, such is his *Christianity*: If a true *Disciple*, a true *Christian*, if but a formall *Disciple*, surely but an hollow *Christian*. I will appeale to any mans iudgement, be it that he be but (as it were) a man of *Yesterday* [g] in Religion, to tell moe, what other things is meant by this, that *Dorcas* was a *Disciple*, then this, *Dorcas was a beliuer, a woman conuerted by the Gospell, to the Christian Faith?* So that this obseruation is iust from hence, *Either a Disciple, or else, no Christian.* To this for a fuller confirmation we may ioyne that speach of Christs to the Apostles, when he sent them out to preach: *Go, and teach all nations*, or word for word from the *Greeke, goe make them Disciples* [h] *If you can bring them once to this, to submit themselues to be taught of God in his owne ordinance, you haue won them.* When our Sauiour would shew what marke his sheepe haue, he declareth it to be an *Eare-marke, my sheepe heare my voice* [i], they haue the *wise and obedient eare* [k]. Now a good *Hearer* and a good *Disciple* are all one. Againe, no man can be a *Christian* indeed, vnlesse he be a beleeuer: for what is a *Christian*, but a man in *Christ* [l], and how

[g] Iob. 8. 9.

[h] Mat. 28. 19. μαθητευσατε &c.

[i] Ioh 10. 27.

[k] Prou. 25. 12.

[l] 2. Cor. 5 17.

how commeth that vnion betwixt a man and Christ but by *Faith* [m] ? and how shall a man haue *Faith*, but by being a *Disciple* ? *Faith is by hearing* [n], and *Hearing* is the inseperable quality of a *Disciple* : Further what *Christian* will you call him, that shall not be saued, and what Saluation is there for him, that forsaketh that old beaten path, *heare, and your soule shall liue* [o]. Besides, how is hee a *Christian*, that doth *not know God, and him whom he hath sent Christ Iesus* [p], and who can know so much vnlesse he be a *Disciple* ? man of himselfe doth not know it, (for, *euery man is a beast by his owne knowledge* [q], Man of himselfe cannot know it, (for it *is foolishnesse vnto him* [r] : he must attaine to it by donation from God, or else he can neuer vnderstand it, (for *a man can receiue nothing except it be giuen from aboue* [s] : If he must expect it from God, beggers must not chuse, and hee must fit himselfe so to receiue it, as God is pleased to bestow it, and he will not bestow it but by *the folly of preaching* [t] : a man must sit him downe in the *Disciples* forme, or hee shall neuer obtaine it. I know the world will account him but a foole who tieth himselfe to this course, but this is that *Foolishnesse of God*, which *is wiser then Men* [u] and hee who seemeth to be *wise in this world*, must *be a foole, that hee may be wise* [x]. This briefely, to cleere this Doctrine.

Now, for vse, if none be *Christians* but *Disciples*, and none *Disciples*, but such as haue chosen *Maries* part, to *sit at Iesus feete to heare his preaching* [y], and what *Feete* are there now left vnto vs but *those beautifull ones, which bring glad tidings of peace* [z] ? Tell mee then (I pray you) what plenty is there of *Christians* ? Sure I am, the number of *Disciples* is not great. I know, *Hearers* there be many, but not euery *Hearer* a *Disciple*. By that time the number of *Disciples* are shoaled out from the great preasse and multitude of common *Hearers*, I will tell you how it will be. *Israel* went out to fight against *Aram* : *Israel* pitched

[m] Eph. 3. 17.
[n] Rom. 10. 17.
[o] Isa. 55. 3.
[p] Ioh. 17. 3.
[q] Ier. 10. 14.
[r] 1. Cor. 2. 14.
[s] Ioh. 3. 27.
[t] 1. Cor. 1. 21.
[u] 1. Cor. 1. 25.
[x] 1. Cor. 3. 18.
[y] Luk. 10. 39.
[z] Rom. 10. 15.

ched on the one side, *Aram* on the other side: *The children of Israel were like two little flockes of Kids, but the Aramites filled the Countrey* [a]. Heere is the very true proportion betwixt the great swarmes of *Hearers*, and the small handfull of *Disciples*. There be many things doe make men *Hearers*, as necessity, authority, hypocrisie, formality, affectation of nouelty, &c. But there is but one thing makes a man a *Disciple*; a setled perswasion that, that whereto a man submitteth himselfe as a *Disciple*, is the very *Arme of the Lord* [b], and *the power of God vnto saluation* [c]. And if we bring *Disciples* to this scantling, I beseech you aske the men in your owne coates, where wee shall finde them. Surely the men of this generation are not yet possessed with the necessity of dependance vpon that *Teaching* course which the Lord hath sanctified to the *gathering together of his saints* [d]. The multitude passeth it ouer in a kinde of carelesnesse, not so much as euer putting it to the question, *what is to be done that they may bee saued*. They follow the droue: if it bee right, so it is; if not, then God helpe, if so many shall bee damned. But now the wiser sort, they consent and agree, that somewhat must bee knowen and beleeued vnto saluation: but to goe to Schoole to a Minister, to *giue attendance at the posts of the Lords Doores*, there to *heare instruction* [e], that is too submisse a course: *Why? cannot we informe our selues?* And, *Is there no Christianity, but by so seruile a conformity as the hanging vpon the mouth of a Preacher?* Now (beloued) either shew thy selfe a *Disciple*, or neuer thinke thou art a *Christian*. They which were first called *Christians*, were *Disciples* first. Neither is euery one a *Disciple*, which putteth his foote into the Schoole. Hee that commeth with a deniall of himselfe, with an heart hungring after knowledge, with the spirit of meekenesse, with submission to the ordinance of him who is the onely Doctour of his Church, this is the *Disciple*, hee is the *Christian* indeede: this is hee whom *the Lord*

[a] 1. King. 20. 27.

[b] Isa. 53. 1.

[c] Rom. 1. 16.

[d] Eph. 4. 12.

[e] Pro. 8. 33.

Lord will guide in iudgement, and to whom hee will *teach his way* [f]. And thus for the first flower which I haue plucked from that garland, with which it hath pleased the spirit of God to adorne this Matrons name *Dorcas* a *Disciple.*) And albeit the world neglects both this title, and the thing intended by it as vnworthy, yet without it wee lay all our honour in the dust. This title must be a mans glory to the end, as was said of him, *Mnason an old Disciple* [g]. *As I grow old, so I learne still*, said a wise Heathen. A man must neuer thinke to be preferred out of this Schoole, vntill hee come to bee admitted into that great Vniuersity, where hee which is the *Doctour of the Chaire*, Christ Iesus, will aduance all those that haue beene good Proficients in the learners Forme, to *sit with him vpon his owne Throne* [h]. So much for hir profession.

[f] Psa. 25. 9.

[g] Act. 23. 16. γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος.

[h] Reu. 3. 21.

Now follow the fruits of hir profession: of which the Holy Ghost speaketh first generally (*full of good workes*) and then some particular good workes are made mention of, (*Almes, &c.*) I will treat of both sunderly: and first of this (*full of good workes.*) My order must bee thus: First, to shew the meaning: Secondly, to set downe the doctrine. In the meaning, first what those things are which are called *Good workes*: secondly, what it is to bee *full of good workes.*

The 2. thing in the 1. part.

Good workes are of the same widenesse with Gods commandements. For obedience to any branch of Gods commandements, is a *good worke.* Papists (and from them others) doe straiten the largenesse of *good workes*, of which notwithstanding they take vpon them to bee the chiefest Patrones. They goe not much further, then to *Almes-deeds*, and *Fasting*, and such like. The rule of *good workes* is Gods reuealed will: voluntary seruices God esteemeth not [k]: the *Feare taught by the precepts of men*, he accounts it but hypocrisie [l]. The particular heads of *good workes* are set downe, *Tit.* 2. 11. 1. *Sobriety* (in the vse

What be good workes.

[l] Mich. 6. 8.

[k] Col. 2. 23.

[l] Isai. 29. 13.

vse of outward things, meat, drinke, wealth, apparell, disports.) 2. *Righteousnesse* (in dealings with men, that there be *no oppressing, no defrauding*) [m]. 3. *Godlinesse* (in matters belonging to God, that we worship the true God, after a true manner, with a true heart.) The credit and triall of *good works* standeth in these particulars: 1. When they are guided by *Knowledge* [n]: (blinde zeale is with God of no esteeme.) 2. When they are directed to Gods *Glory* [o]: (to doe things to be seene of men is Pharisaicall.) 3. When they are carried with a ioynt respect to all *Gods commandements* [p]: (to be precise in some things, and in other to take liberty, is grosse hypocrisie) 4. When there is a care chiefely had to those good offices which concerne a mans personall calling [q]: (hee that is not good in a calling, is not good at all.) 5. When they are held out with constancy [r]: (good is not good, if it bee not perpetuall.) This is in few words the true state of *good workes.*

[m] 1. Thes. 4. 6.

[n] Rom. 10. 2.

[o] 1. Cor. 10. 31

[p] Psa. 119. 6.

[q] Luk. 3. 12. &c.

[r] Reu. 2. 10.

What to be full of good workes.

Now to be *Full*, hath reference first to the sincerity of hir heart, without which, bee the shew to the world-ward neuer so glorious, yet a man is but an empty Christian. 2. to the vniuersality of hir practise, who like *Zachary* and *Elizabeth*, *walked in all the Commandements of God* [s]. 3. To the forwardnesse of hir disposition, she was *ready to good workes* [t]. 4. To the vnweariednesse of hir course, she was like *Thiatira*, hir *workes moe at the last then at the first* [u]. This is the fulnesse of a *Christian*, without fraud, without halting, without grudging, and without tiring. Thus for the meaning. This hir *Fulnesse* affoords fulnesse of matter. But I am forced at this time, in stead of a Bill of particulars, which in this case would be very comfortable, to present all in one grosse summe, thus, That euery *Disciple of Christ* must *accompany his holy profession with good workes.* The spirit of God acquaintemys heere what *Dorcas* was, that from thence wee might learne what we must be: *Fulnesse of good workes*, was not in hir a matter

[s] Luk. 1. 6.

[t] Tit. 3. 1.

[u] Reu. 2. 19.

The 2. Doctrine.

matter of ſupererogation but of duty. If it were duty in hir, it is neceſſity in vs. The Scripture abounds in proofe. It was the common charge giuen by *Iohn Baptiſt* to his hearers, when they began to make a good profeſſion, *Bring forth therefore fruit, &c.* [x]. The like elſewhere, *Let your conuerſation be ſuch as becommeth the Goſpell of Chriſt* [y], *Walke worthy the calling whereunto you are called* [z]. It is that which *Paul* preached to the Gentiles [a], and hee commanded it to be preſſed by Preachers vpon all Profeſſors [b]. This was hee ſuter for to God on their behalfe with whom he laboured [c]. Your conuerts and profeſſours of the new Teſtament of ſpeciall note, their *Good workes* are ſpecified; as *Mathew*: his generall worke is mentioned, *hee followed Chriſt* [d]: his particulars, as of *Bounty* (*hee made Ieſus a feaſt* [e],) and of *Charity*, hee inuited his fellow *Publicanes* to bee Gueſts, that they alſo might be ſaued. *Zacheus, Behold Lord, the halfe of my goods, &c.* [f]. There were his workes. The three thouſand brought to bee *Diſciples* by *Peters* Miniſtery, *They continued in the Apoſtles Doctrine, and fellowſhip, &c.* [g]. Theſe were their workes. *Cornelius, his praiers and almes came vp into remembrance with God* [h], Such were his workes. The beleeuers at Epheſus came and confeſſed and *ſhewed their workes* [i]. *Paul* commended the Romanes for their *Holineſſe* [k], the *Corinthians*, for their zeale [l], the *Theſſalonians* for their *diligent loue, &c.* [m]; Behold a cloud of *witneſſes: whatſoeuer things are honeſt, and of good report, &c. thoſe doe* [n]. If theſe things were memorable in others, ſurely they are imitable in vs. Why *Good Workes* ought to bee coupled with our good profeſſion, there bee (as ſaith the Apoſtle) certaine *neceſſary vſes* [o], as namely, Firſt, the *Glory to God* [p], It is an honour to God, when his ſeruants by profeſſion are as zealous of good workes, as god-leſſe people are in wickedneſſe. Secondly, the conuerſion of others [q]. It is poſſible that they which reſpect not the

[x] Mat. 3. 8.
[y] Phil. 1. 27.
[z] Eph. 4. 1.
[a] Act 26. 20.
[b] Tit. 3. 8.
[c] Col. 9. 10.
[d] Math. 9. 9.
[e] 10.
[f] Luk. 19. 8.
[g] Act. 2. 42. 46. 47.
[h] Act. 10. 4.
[i] Act 19. 18.
[k] Rom 6. 22.
[l] 2. Cor 7. 11
[m] 1. Theſ. 1. 3. &c.
[n] Phil. 4. 8.
[o] Tit. 3. 14.
[p] Math. 5. 16. Ioh. 15. 8.
[q] 1. Pet. 3 12.

word, may *without the Word bee wonne by the pure conuersation of beleeuers* [r]. Thirdly, the stopping of the mouthes of gainesayers [s]. The credit of the Gospell must bee deare vnto vs, and woe to him which maketh *that worthy name by which he is named to be blasphemed* [t]. Fourthly, the declaration of the Truth of our *Faith* [u]. It is no liuing but a titular *Faith*, which doth not *worke by loue* [x]. Fifthly, assurance of our owne Election to our soules [y]. Good workes are the *way*, which *God hath ordained vs to walke in* [z]. Thus you see the truth of this assertion: A true *Disciple* must not be like the *Tree* which Christ cursed, which had leaues but no fruit [a], but like the *Tree planted by the riuers side, that will bring foorth her fruit in due season* [b], nay, which *bringeth forth her fruit in the age thereof, and is then fat and flowrishing* [c].

This is an excellent doctrine and a necessarie, and if I were as *eloquent and mighty in the Scripture*, as *Apollos* [d], as *full of the holy Ghost*, as *Barnabas* [e], as *abounding in Faith and power*, as *Steuen* [f], or had the best gift in perswading, that God hath giuen vnto any, I might well employ it in the furthering and promoting of this one point: that wee would make conscience to be *fruitfull in good workes* [g]. It is an exhortation which many amongst vs doe much need. For albeit the profession of the Gospell in this kingdome hath not been vnfruitfull, so that, for publique euidences of charitie, and monuments of zeale to pietie and learning, we need not feare to contest with the greatest opposites to our religion,* besides the blamelesse and honest conuersation of many priuate Christians, whose liues no doubt, *do adorne the doctrine of God our Sauiour* [h], which they professe: Yet put case we heer for our parts, who as the Iewes of old, *gloried in God* [i], so do also boast in our profession, and in the stile and name of Christianitie, put case we (I say) be dealt with in particular; may we not iustly be challenged for our scarcitie of good workes, what better deeds haue many of vs, *then the crying sinnes of Sodome* [k],

[r] 1. Pet. 3. 1.
[s] Tit. 2. 8.
[t] Iam. 2. 7.
[u] Iam. 1. 18.
[x] Gal. 5. 6.
[y] Eph. 2. 10.
[z] Math. 21. 19.
[a] Pſ. 1. 3.
[b] Pſ. 92. 13. The vſe.
[c] Act. 18. 24.
[d] Act. 11. 24.
[e] Act. 6. 8.
[f] Col. 1. 10.
[g] *See to this end Will at in his* Synopſis *pag.* 960. *&c.*
[h] Tit. 2. 10.
[i] Rom. 2. 17.
[k] Gen. 18. 20

dome [b], *then the vnfruitfull workes of darkeneſſe* [p], contempt of Gods ſacred word and worſhip, blaſpheming of his *glorious and fearefull name* [q], prophanation of his holy-day, whoredome, pride, malice, drunkenneſſe, oppreſſion, ſacrilege, and ſuch like? Whom would it not grieue that hath in him the affections of a Chriſtian, that nothing ſhould be in ſo generall a diſgrace as this one thing, *to be zealous of good workes*, and that *the working out of our ſaluation with feare and trembling* [r], which is euen the pith and marrow of all *good workes*, ſhould be a matter by prophane mouthes ſo much ſpoken againſt? I beſeech you, let vs ſuffer the words of exhortation, and let vs bee euen emulous of that praiſe which is heere giuen vnto *Dorcas, to be full of good workes*. What an happie, and roiall exchange were it, if the fulneſſe of theſe times, fulneſſe of ſecurity, *Fulneſſe of bread* [t], might be turned into *Fulneſſe of good workes*. This would be our comfort in death, this would giue vs boldneſſe in the day of iudgement. Death is the worlds ſtrict doore-keeper, and will ſee that as *we brought nothing into the World*, ſo *we carrie nothing out* [u]: but yet the concomitance of *good Workes* it cannot hinder: *Bleſſed are they that die in the Lord, their workes follow them* [w]. And for the day of iudgement, our triall there, ſhall not bee by our profeſſion, but by *our workes*; and euery man ſhall be remembred there according to his goodneſſe heere. Thinke not I preach *Good-Workes*, like a Iuſticiarie. I confeſſe when we haue done all, we muſt ſay, *we are vnprofitable ſeruants* [x], and acknowledge with that ancient Father, that vnleſſe God did ſpare in mercie, he ſhould find none whom he might crowne in iuſtice. It is ſaid of *Manlius Torquatus*, that when his ſonne contrarie to a martiall decree, had exceeded his courſe, and ſlaine an enemie, his father, being the commander of the ſeruice, firſt crowned him for his valour, and then executed him for his diſobedience. So may God deale with vs, were it that he ſhould find any thing in vs wor-

[p] Eph. 5. 11.

[q] Deu. 28. 58.

[r] Phil. 2. 12.

[t] Ezek 16. 49

[u] 1. Tim. 6. 7.

[w] Reu. 14. 13.

[x] Luk. 17. 10. *Niſi Deus per miſericordiam parceret, non haberet, quos per iuſtitiam coronaret.* Auguſt. in Pſ. 100.

worthy to bee rewarded, hee ſhould withall finde more then ſomething deſeruing to be puniſhed. Now though I thus diſclaime the merit of *Good Workes*, and crie with him that ſaid, *My merit is the Lords mercy*; yet I maintaine the neceſſity of *Good Workes*. For them no man ſhall be ſaued: but without them, there is no entring into reſt. *Follow holineſſe, without which no man ſhall ſee the Lord* [a]. The way to heauen is an *holy way*, and *the polluted ſhall not paſſe by it* [a]. Let vs therefore *caſt away our tranſgreſſions* [b], *mortifie our members, that are on earth* [c], *crucifie our fleſh, with the affections and luſts* [d], *make our waies and our workes good* [e], if we deſire in our life to be honoured, in our death to be comforted, and at the laſt reſurrection to bee crowned. So much touching the generall fruit of *Dorcas* profeſſion.

Meritum meum miſeratio Domini. Bernard.

[a] Heb. 12. 14.
[a] Iſa. 35. 8.
[b] Ezek. 18. 31
[c] Col. 3. 5.
[d] Gal. 5. 24.
[e] Ier. 18. 11.

What Almes is.

One particular of hir *Good Workes*, was *Almes*. Before we come to the doctrine, we muſt conſider ſomething of the nature of *Almes*. In the Generall nature, *Almes* is a giuing vnto thoſe that want, but yet not euery giuing, no not where there is neede, is *Almes*, vnleſſe it bee a *Giuing* ſo conditioned as the word of God preſcribes. The *Giuing* which the Scripture warrants, to the end it may bee called an *Almes*, muſt thus bee qualified: Firſt, It muſt bee with diſcretion. *A good man is mercifull, &c. and will meaſure his affaires by iudgement* [f]. Many a good duty is marred in the handling. Diſcretion reſpecteth either the quantity which is giuen, or the parties to whom: For the quantity, a due reſpect muſt be had to a mans owne *Ability* [g]. The Heathen fitly compareth giuing of *Almes*, or any the like communicating office, vnto the reaching foorth of ones candle, that by it another may light his, wherein care muſt bee had, that a mans owne goe not out. *Charity is bountifull* [h], but not prodigall: although caſes alſo may bee in which this proportion muſt be exceeded: according as the Churches of *Macedonia* were *willing beyond their power* [i]. But this cloſe handed age giueth

[f] Pſa. 112. 5.
[g] Act. 11. 29
Nihilominus vt ipſi luceat.
[h] 1. Cor. 13. 4.
[i] 2. Cor. 8. 3.

ueth no great cause to presse this rule, yet it must not bee omitted. Another branch of discretion is concerning the parties to whom. For this *Giuing* to all without distinction, is not *Almes*. *Blessed is the man that iudgeth wisely of the Poore* [k]. There is a generation to which a man ought not to giue, vnlesse in a case of manifest extremitie: *He that workes not, should not eat* [l]. The principall and first respect must bee to the *Houshold of Faith* [m], and that *the bowels of the poore Saints may be comforted* [n]. To such, a man must giue both more affectionately, and more liberally. The honest Poore, the industrious Poore, those that fall into pouerty, not those that make a profession of beggery. This is discretion. Secondly, it must be with Iustice. The word which in *Matthew 6. v. 1.* is Translated *Almes*, signifieth Iustice, because it is not indeede *Charity*, if it doe not proceede from *Equity*. Now I call that *Iustice* in giuing, when a man *giueth of his owne*. *Cast thy Bread, &c.* [o]. *I the Lord loue iudgement: but I hate robbery for burnt offering* [p]: as when men suppose to make a kinde of satisfaction for a great deale of vniust getting, by some largesse to the Poore. Thirdly, it must be with compassion: (*as if yee were also afflicted, &c.* [q]). This is that which is called *Tender-heartednesse* [r], and *a pouring out of the soule to the hungry* [s]. Fourthly, It must be with cheerefulnesse. *God loueth a cheerefull giuer* [t]. Well-doing must proceed from well-willing: Such as is the affection, such is the action. Fiftly, It must be with simplicity [u]. It is done in simplicity, when the approouing of our selues vnto God is the principall scope. *Almes* must be giuen, not put out to vse. The most of that which I haue now said touching this *Giuing Charitie*, is comprehended in a certaine deuice or representatiue picture which I read off, of late, [*] wherein *Charity* is pourtraied in the likenesse of a naked childe, with a merry countenance, couered in a Cloud, with a bloudy heart in the hand, giuing hony to a Bee without

[k] Psal. 41. 1.
[l] 2. Thes. 3. 10.
[m] Gal. 6. 10.
[n] Philem. 7. *Maiori & affectu & effectu. Bernard.*
See Beza vpon that place.
[o] Eccle. 11. 1.
[p] Isa. 61. 8.
[q] Heb. 13. 3
[r] Eph. 4. 32.
[s] Isa. 58. 10.
[t] 2. Cor. 9. 7. *Beneficentia ex beneuolentia manare debet. Affectus tum nomen imponit operi tuo. Amb. offi. li. 1. c. 30.*
[u] Rom. 12. 8. *Danda beneficia non fœnerandæ. Lactant.*
[*] *In the Sermon of R. M. vpon. Gen. 18. 32.*

without wings. First, a child, because the charitable must bee humble as a *childe* [d]. Secondly, naked, *Charity seeketh not her owne* [e]. Thirdly, looking merrily: *Charitie reioiceth in the truth* [f]. Fourthly, couered with a cloud. *Charitie* hunteth not for vpplause. *The right hand must not know what the left hand doth* [g]. Fifthly, A heart in the hand: *Charitie* is no dissembler: the heart and hand doe agree. Sixthly, It giueth hony to a Bee without wings. It helpeth not the droane, but the Bee; not the ideler, but the labourer, whom God hath disabled to be his owne supplie. So then this is the effect of all touching *Dorcas*. Shee was zealous of *Good Workes* generally; more particularly, shee was a discreet, iust compassionate, cheerefull, simple-hearted Almoner. Whatsoeuer shee did, shee did as a *Disciple*, according to the prescript of that holy doctrine, wherein shee was trained. Other maner of *Giuing* then this, the word of God could neuer teach her.

[d] Math 18.4.
[e] 1. Cor.13.5
[f] Ver.6.
[g] Math. 6. 3.

The 3. Doct.

Now come wee to the doctrine, which is thus. *That giuing to the poore is a speciall practise of true Christianitie, which wee may not neglect.* Wherefore are wee told of *Dorcas Almes*, but to binde vs to the like vertue? It is a matter which the Scripture laboureth to fasten to vs with a three-fold cord. First, precept: Secondly, Example: Thirdly, Benefit. The first, to enioine vs: the second, to direct vs: the third, to encourage vs. First for Precept: *Cast thy bread vpon the waters, Giue a portion to seuen, and also to eight* [i]. *Is not this the fast, that I haue chosen, to deale thy bread to the hungrie? &c.* [k]. *If one of thy brethren with thee be poore, &c. thou shalt not harden thy heart, nor shut thy hand from thy poore brother: but thou shalt open thine hand vnto him, &c.* [l]. *Giue to him that asketh, &c.* [m]. *Hee that hath two coats, let him giue to him that hath none; and hee that hath meat, let him doe likewise* [n]. *As yee abound in euerything, in Faith, in word, &c. so see that you abound in this grace also.* Bee ready

[i] Eccl. 11.1.2.
[k] Isa. 58.7.
[l] Deu.15.7.8.
[m] Mat. 5. 42.
[n] Luk. 3. 11.
[o] 2. Cor. 8. 7.

die to distribute [p]. Thus for precept. As for examples wee haue the Hospitalitie of *Abraham* [q], and *Lot* [r]: the charitie of *Obadiah*: that kept an hundred Prophets vpon his owne charge in the time of persecution vnder *Iezabell* [s]: the bountie of *Iob*, *I was eies to the blind, feet to the lame* [t]: *I haue not eate my morsels alone, &c. I haue seene none perish for want of clothing: the loines of the poore haue blessed mee, because hee was warmed with the fleece of my sheepe* [u]. The liberalitie of *Zacheus*: *The halfe of my goods I giue to the poore* [x]. The free heartednesse of *Cornelius*: *Hee gaue much Almes* [y]. The compassionatenesse of *Philemon*: *By thee brother the bowels of the Saints are comforted* [z]. The forwardnesse of *Paul*: *Which thing* (speaking of remembring the poore) *I was diligent to doe* [a]. Aboue all, wee haue the example of examples the practise of Christ Iesus. Generally this is noted of him, that *being rich, for our sakes hee became poore, that wee through his pouertie might bee made rich* [b]. Particularlie, though hee himselfe liued by contribution, yet hee gaue out a share to the poore [c]. Heere are examples. Now for benifit and good that followeth heerein: First, wee are assured, that whatsoeuer flesh and bloud may imagine, yet that which is giuen is not lost: *After many daies thou shalt finde it* [d]. *Hee that hath mercy vpon the poore, lendeth to the Lord, and the Lord will recompence, &c.* [e]. *The liberall person shall haue plentie, &c.* [f]. *Hee that soweth liberally, shall reape liberally* [g]. So that heere is one good turne, a man is sure this way to bee no looser, rather hee prouides a stocke for himselfe against the time of neede. Secondly, heereby a man brings vppon himselfe a continuall blessing thorowout his whole life. *The Lord shall deliuer him in the time of trouble: the Lord will keepe him, and preserue him aliue, hee shall bee blessed vpon earth, &c.* [h]. Hee bringeth a blessing also vpon his posterity. *His seede enioieth the blessing* [i]. Thirdly, this is a meanes to bring vs to the right vse of our wealth.

[p] 1. Tim. 6. 11
[q] Gen. 18. 1.
[r] Gen. 19. 1.
[s] 1 Kin. 1. 4.
[t] Iob. 29. 15. 16.
[u] Iob. 31. 17. &c.
[x] Luk. 19. 8.
[y] Act. 10. 2.
[z] Philem. 7.
[a] Gal. 2. 10.
[b] 2. Cor. 8. 9.
[c] Ioh. 13. 29.
[d] Eccle. 11. 1.
[e] Pro. 19. 17.
[f] Pro. 11. 25.
[g] 2. Cor. 9. 6.
[h] Psal. 41. 1. 2. &c.
[i] Psal. 37 26.

Giue

Giue Almes and behold all shall bee cleane vnto you [k]. It is like the aduise of a Physitian to helpe a surfet by forbearance, so (saith Christ) you that haue beene giuen to oppression and cruelty, if you shall repent heereof and make knowen the truth of your repentance by the fruites of Charity, this will bee a good medicine against greedinesse, and a meanes to bring you to the pure vse of Gods blessings. Fourthly, it is a good pledge to a mans soule of his future inheritance. *Paul* calleth it a *good foundation against the time to come* [l]: not that our Saluation is built vpon *Almes*, but the bowels of compassion in vs towards others, is (as it were) a print or stampe of the mercy of God set vpon our hearts. Thus wee see how *Almes-giuing* is recommended to vs in the Scripture. I could adde the penalty annexed to the contrary. *Hee that stoppeth his eare, at the crie of the Poore, hee shall likewise crie, and not bee heard* [m]: *Iudgement merciless to him that sheweth no mercy* [n]. The vse and exhortation followeth.

[k] Luk. 11.41.

[l] 1. Tim. 6.19

[m] Pro. 21.13.

[n] Iam. 2. 13

The Vse.

Be pleased I pray you to giue entertainement to this point also. It deserueth to bee harboured. It is the glory of a *Christian*, *Hee hath distributed and giuen to the Poore, his horne shall bee exalted with honour* [o]. As it deserueth harbour, so wee doe generally neede to be perswaded to open our Doores to so worthy a Guest. Fruites of mercy in these daies are exceeding scarce: The contrary euils, oppression, violence, gaping ouer the heads of the Poore, deuouring Widowes houses, selling the Poore for old shooes, rackings, enhauncings, gripings, vsuries, immoderate takings: these things, *depart not from our Streetes* [p]. The portion of the Poore is spent away in gaming, in reuelling, in contending, in gay cloathing, in smoke, in dogges, in drinking &c. How much is vented away by such meanes, by which many a Poore soule might bee comforted, many

[o] Psal. 112. 9.

[p] Psal. 55.11.

many a prisoner ransomed, many a decaied labourer, and industrious husbandman restored, many a painefull Student in the Vniuersitie maintained, many an impouerished and spoiled Church re-endowed, many an Hospitall for the sicke and aged erected, many an house of correction for the sturdie and incorrigible, builded. I am euen ashamed for our vnfruitfulnesse: but, especially I cannot but pittie that pitifull account, which men will make, when they shall come to the day of the great Audite, to giue in their billes of expense to the Lord Paramount, to whom for these things wee must bee countable. Alas, alas, how shall men looke the Lord in the face, when there shall bee seene such large summes, about vanities, about contentions at Law, about buildings, about belly cheere, about the furtherance of wicked pleasures, nay (perhaps) so much to the maintenance of secret whoredomes, so much to the commuting of punishments, so much to the keeping and shifting of vnlawfull issues, and so little, so nothing, to holy vses, to the Church of Christ, and to the Saints of Christ. Thinke vpon it, I intreat you, and propound this vertuous woman for an example: and as in other particulars, so remember to follow her in this: That which you will doe in this kinde, put it not off vntill your latter end. These her *Almes*, were fruits of her lifes course, not of her Legacies at her death. *While wee haue time, let vs doe good, &c.* 1. I condemne not funerall beneficence simply: onely I preferre the vitall before it. They which doe nothing but by way of a testamentarie benevolence, are rightlie said to bee men of good willes, but of euill deedes. Thus farre of the life of *Dorcas*. Now of her death, Verse 37. *It came to passe, in those daies, that shee was sicke, and died.*

1 Gal. 6. 10.

The 2. part.

I cannot speake at large of euery thing. I must still (as hitherto) select the principall; and that in this part

The 4. Doct.

is this: *That euen the holiest and most religious among the sonnes of men are subiect vnto death.* Dorcas, notwithstanding shee was a *Disciple*, notwithstanding shee was zealous of *Good Workes*, and full of *Almes-deedes*, yet heere in those daies shee sickened and was dead. This may easily bee instanced by a World of examples. Righteous *Noah*, faithfull *Abraham*, zealous *Lot*, meeke *Moses*, religious *Dauid*, innocent *Iob*, painfull *Paul*, penitent *Zacheus*, charitable *Cornelius*, all the worthies of the first times, and whomsoeuer else the word of God hath well reported of, where are they? Are they not all dead? Doe they not all see corruption? Are they not all gone downe into the slimie Valley? Haue they not long since made their bed in the darke? None of them all was able to deliuer his life from the power of the graue. How is it then true (will some say) that Christ hath destroied death, sith death hath still power ouer Gods Saints? I answer: Christ did not die to take away death (as yet) but to change death: not to ouerthrow the being of death, but to plucke out *the sting of Death*[1]: not quite to stop vp the graue, but to remooue and quell the victorie of the graue. The holiest therefore doe still die, but death cannot sting them, the graue cannot triumph ouer them. Death in it selfe is the way to Hell; It is altered to the children of grace, and become a Portall by which the soule passeth from out of the bodie into Heauen. Death in it selfe is as a Sergeant to arrest, and to bring to iudgement: but to the elect of God, it is as the Angell which guided *Peter*[2], and leadeth them from the vale of Teares into the Land of righteousnesse. Thus the Holy die, but not to damnation, for to them which are in Christ; *there is no damnation*[3]. It is a piece of their happinesse that they die: *Except the wheat corne fall into the ground, and die, it abideth alone*[4]: and, *oh foole, that which thou sowest is not quickned except it die*[5].

[1] 1. Cor. 15. 55

[2] Act. 12. 10.

[3] Rom. 8. 1.

[4] Ioh. 12. 24.

[5]

die [a]. A foole or a child seeing a goodly cluster of grapes, thinketh it pity to put them into the presse, and to deface them, but hee that is wise knoweth that by this meanes the liquor in them is preserued, and that this timely gathering is a meanes of keeping from corruption: So wee thinke sometime, *Oh, it is pitty such an one should die so soone*; as one might haue said of *Dorcas*, *alas so good a woman, so pittifull a creature can'll be spared*: But God in his wisedome knoweth it to be good, and if hee cut of the life of good *Iosiah*, as it were in the middle of the stemme, doubtlesse it is, that *his eies may not see the euill to come* [b].

The speciall vse I will driue this point vnto, is to vrge vpon vs all a due meditation of our end. For surely if euen the holiest die, then all must die. If death seaze *euen vpon the house of God, where shall the vngodly and sinners appeare?* [c]. If *Dorcas* doe die, surely *Iezabel* shall not escape: If the tender hearted women that wept for Christ, then the stonie hearted men, that scoffed at Christ; if those that embalmed him, then those that buffeted him: if shee that poured ointment on his head, then hee that spate in his face: there is no auoidance: It *is appointed vnto Men that they shall once die* [d]. It is heauens decree, and it cannot bee reuoked. And what is that to die? to bee no more? No; happie then were *Cuius*, and *Iudas*, and happie you, that now make a mocke of sinne; but, to bee still for euer either in endlesnesse of blisse, or perpetuity of woe. What shall wee then doe? shall wee reason as the profane, *Let vs eate and Drinke, for to morrow wee shall die* [e]? God forbid: that were to bee like the Diuell, whose maner is to play reaue and to haue *great wrath when hee hath but a short time* [f], or shall wee gull our ownesoules, and *put far away the euill day* [g], and dreame of many yeares like the Rich *Foole* in the Gospell [h]? Farre bee these things from vs; let vs rather endeuour

[a] 1. Cor. 15. 36.

[b] 2 King. 22. 20.

The vse.

[c] 1. Pet. 4. 17. 18.

[d] Heb. 9. 27.

[e] 1. Cor. 15. 32.

[f] Reu. 12. 12.

[g] Amos. 6. 3.

[h] Luk. 12. 19.

by this to *apply our hearts to wisedome* [f]: and what wisedome? verily in a word, the skanning of this one point often in our mindes, *Hence I must, and whither then?* like men that trauell, who bee no sooner come to their lodging, but they are talking of their next Inne. The debatement of this question in the minde would bring forth an excellent fruit, euen, a care to bee assured of admission *into euerlasting habitation* [g]. A man would thus reason. *I must remoue and whither then? Hell is my desert, how shall I escape it? Heauen is the only place, how shall I come to it?* Thus, one good thought would make way for another, and lead vs on by degrees to that which we doe most neglect, (*the prouiding for the future estate.*) *Oh that we were wise to vnderstand this*, and *that wee would consider our latter end* [h], or that we did conceiue the happinesse and sweete comfort of a prepared and long expected end? This promised, the day of death, a godly man may say of it when it commeth, as the people triumphantly sometime spake of the day of *Dauids* coronation, *This is the day which the Lord hath made* [i]. The children of God whose care hath beene to *keepe themselues vnspotted of the World* [k], may call death, as *Iacob* did the place where hee came, *Mahanaim*, because there the *Angels met him* [l], so there, those *Ministring spirits which are sent forth for their good which bee heires of life* [m], shall receiue their soules to beare them into *Abrahames bosome* [n]. Oh that Religion and godlinesse might bee more sweet vnto vs, which will bring a man such peace at the last. *As for the wicked, it is not so with them* [o]. In their death they be like vnto him, of whom the Prophet speakes, who *did fire from a Lyon and a Beare met him* [p], they escape one mistry, and immediately fall into another. This life hath (it may be) afflicted them with rods, but death shall round vpon them with scorpions. God shall shut them from his tabernacle and not suffer them to come neere the land of the liuing

[f] Psal. 90.12.

Hinc abeundum, quo transeundum?

[g] Luk. 16.9.

[h] Deu. 32. 29.

[i] Psa. 118.24.

[k] Iam. 1. 27.

[l] Gen. 32. 2.

[m] Heb. 1. 14.

[n] Luk. 16. 22.

[o] Psal. 1. 4.

[p] Am. 5. 9.

uing. Oh that wee could make haſt to *breake of our ſinnes* [q] by repentance, which will bring ſo much woe at the laſt. This is the vſe. *Dorcas* is dead, the holieſt muſt die: if holineſſe muſt yeeld, profanenes cannot ſtand out, whither holy or profane all muſt die, and come to judgement. *Let him that is holy bee holy ſtill* [r], and *hold faſt that none may take his crowne* [s]. Let him that is profane, I will not ſay bee profane ſtill, but let him *caſt away his tranſgreſſions, for why will yee die o h houſe of Iſrael* [t]? Yet there is hope, but if wee bee once ſtept ouer the threſhold of death, there is no place for repentance, no vſe of any Satisfaction: If *Iob, Noah, Daniel* ſhould entreate for vs, God would not heare vs. So an end of this admonition touching our end, which if we ſuffer it to die in our thoughts, we ſhall ſurely die without comfort.

[q] Dan. 4. 24

[r] Reu. 22. 11.
[s] Reu. 3. 11.

[t] Eze. 18. 31. *Nullus panitentiæ locus, nullus ſatisfactionis effectus. Cypr. ad Demetrianum. Non Iob, non Daniel, non Noe, rogare poſſunt, &c. Hiero.*

FINIS.